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the thought of God, ethical beliefs assume a new definiteness. There comes a conviction that every man is in fellowship with humanity in sinful impurity and bondage. But this idea of guilt is not the only effect of the thought of God; the ethical postulate of freedom is also emphasized and transformed and through repentance brings peace and the conquest of sin as a result of the forgiveness of God. Dr. Mackintosh's book is not light reading—but it is a clear, modern, and evangelical treatment of the doctrine of sin. It does not indulge in any false sentimentality; it embodies the Protestant message of repentance and faith that this world needs so much.

The Church of England and Episcopacy. By

A. J. Mason. Cambridge: University Press, 1914. Pp. ix+560. 10s. 6d. net.

Canon Mason is chaplain to the Archbishop of Canterbury, and his book, coming soon after the famous Kikuyu incident, is not without meaning as to the views of the primate of the Church of England. Dr. Mason's aim is to show that the leading divines in the Church of England have held that the historic episcopate is essential to the church. While the quotations given by Canon Mason are not always sufficiently representative (for instance, he does not mention some expressions of Whitgift and Jewel which show that they were not such warm advocates of the episcopal form of ecclesiastical government), his book shows that on the whole the Anglican church has maintained the necessity of the episcopate. In the sixteenth and seventeenth centuries she looked upon Presbyterianism as a legitimate form of government on the Continent, but when a more careful study of history made clear that the Reformers would have preserved the historic episcopate very easily if they had cared to do so, the Anglican bishops became colder in their relations with European Protestants. From a historical point of view Dr. Mason's book will be found very useful; it is scarcely exact that the sermon of John Wesley on the "Ministerial Office" is still part of the legal formularies of Methodism.

Geographic Influences in Old Testament Masterpieces. By Laura H. Wild. Boston: Ginn & Co. Pp. xiii+182. \$1.00.

This is a series of readings on divers portions of the Old Testament remarkable for their literary value, framed as it were in their "couleur locale." It ought to be very useful in Bible classes for college and high-school students. The author has adopted the modern point of view on the Old Testament and knows how to make the study a pleasure. When there is to be a second edition, it would be better to drop entirely the mongrel term "Jehovah," unhappily

adopted by the American Revised Version. Either "the Lord" or "Yahweh" is much to be preferred.

The Christian Equivalent of War. By D.

Willard Lyon. New York: Association Press, 1915. Pp. 154.

This is a timely little volume dealing strongly and clearly with nearly all the problems that are just now foremost in the minds of us all. In every case the author goes back to the ultimate principles that must be applied if these problems are ever to be solved. For example, he treats concisely but convincingly the question of the double standard in ethics, as, Is there a difference between the ethics of the individual and the ethics of the state? With great cogency he shows that there is no difference.

Its chapters are short, some references are given to additional reading, and there are suggestions for thought and discussion. Thus it is an admirable textbook, and will be extensively used by the Y.M.C.A. Would that it might reach far beyond the boundaries of the Association.

India, Its Life and Thought. By John P. Jones.

New York: Macmillan, 1915. Pp. xvii+448. \$1.50.

This is the fourth reprint of Dr. Jones's valuable and inspiring work which first appeared in 1908. It is a matter of general interest that so informing and attractive a book is meeting so encouraging a recognition.

They Who Question (New York: Macmillan, \$1.35 net) is a novel on the problem of suffering, by an author who prefers to remain anonymous. The theme of the book seems to be that religion, as it is generally understood, fails to account for the riddles of life. Unhappily the author takes as a type of orthodox piety a young lady who is certainly remarkably good but whose highly strained religious motives are based, not on a sound and personal faith in Christ, but in vague aesthetic dreams. She finds when her heart is wounded that her faith has gone. Saints whose religion is like a rainbow in the clouds cannot stand the wear and tear of everyday life. The book is well written, but its author does not seem to be quite clear as to the position of the Church of England, which he (or she) calls the "Reformed" church.

The Golden Legend. By G. V. O'Neill (Cambridge: University Press, 3s. net) is a reprint of Caxton's translation of the "Golden Legend" of Jacobus de Voragine. The stories are charming because of their beautiful sixteenth-century English.